



NEWSLETTER OF THE LONDON CHAPTER
ONTARIO ARCHAEOLOGICAL SOCIETY



MARCH, 1985

85-3

Two Centuries of Archaeology and Two Decades of Archaeologists:

Analysis of the Matthew Elliott Collection

Don't be intimidated by the long title--the entertaining history of archaeology on this site rivals that of its illustrious occupant. Matthew Elliott is undoubtedly one of the most colourful characters in our history and this month's presentation by Neal Ferris will do him justice.

Meeting time is 8:00 P.M. on Thursday, March 14 at the Museum of Indian Archaeology.

Chapter Executive

President

Robert Pihl (225-2527)
R.R. #1, Granton

Vice-President

David Smith (473-1360)
R.R. #4, Komoka

Secretary

Linda Gibbs (685-6476)
Unit 38-159 Sandringham Cres., London

Treasurer

George Connoy (631-6338)
762 Elm St., St. Thomas

EXECUTIVE REPORT

Symposium organizational activity is in high gear now, with our Chapter executive meeting every two weeks. Cost estimates have been obtained for one and two colour promotional posters, as well as for a banquet dance D.J. and meal. Costs at the Hampton Court hotel. Cost savings will be affected by obtaining some coffee break supplies outside the hotel and by securing audio-visual equipment on loan, rather than renting it. Rob Pihl has sent a letter to Labatts concerning hospitality arrangements and will be following that up with a meeting.

Final details concerning the F. Ridley Lectureship Award are being worked out and hopefully will be finalized in time for the symposium. Submissions for the open sessions have already been received by Rob, who has just sent out letters of invitation to speakers for our Theme Session. Linda reports that the first promotional mailing will occur this month and that a Thursday night lab will be used to stuff envelopes, etc.

Final topics of discussion involved Chapter monthly meeting speakers, the Chapter tour and tardy membership renewals for the parent body. Chris Ellis and Rob MacDonald have agreed to speak at our April and May meetings, respectively.

SOCIAL REPORT

Last month's McMaster Symposium was well attended by Chapter members and seems to have been a success by all accounts. For those who can afford the trip, this year's annual meeting of the Canadian Archaeological Association is being held in Winnipeg from April 24-28. Papers are being presented by a number of Chapter members; including Ian Kenyon, Carl Murphy, Paul Lennox, Marti Latta, Christine Dodd, Bill Fitzgerald and yours truly.

Discussions with Thor Conway, the Ministry's Regional Archaeologist in Sault Ste. Marie, have suggested that early May is not the best time for a tour of northern Lake Huron. Thor has suggested a July date (considering weather and flies) and has offered to guide pictograph sightseeing and to arrange for overnight camping. Since the trip cost has been a major concern to members, a three day tour using vans and trucks is planned, with participants sharing transportation costs. This should be less expensive than bus rental. Final tour details will be available in the upcoming April issue.

Student Summer Employment in Archaeology

The Chapter is considering submitting a SEED grant application for a student employment project in archaeology this summer. Time is limited; so if you are between the ages of 15 and 24 and are planning to return to school full-time in the fall, please contact Linda Gibbs at 472-4915 (evenings only). Should enough student members express interest, then an application will be submitted.

EDITOR'S CORNER

This month you will have received a double issue mailing. The delay in our February KEWA was caused by a variety of factors, not the least of which was the lack of a secretary at the London Ministry office. Our apologies for any inconvenience this may have caused.

Every once in a while information comes together from quite divergent sources resulting in a surprising revelation. Such an event occurred recently, proving that archival data can be valuable not only to historical archaeologists, but prehistorians as well.

The McMaster University Department of Anthropology ran one and two week public archaeology programs for district high school students at Dundurn Castle in Hamilton during July of 1982 and 1983. Limited excavations were conducted at various locations on the grounds, including the rear garden area in the latter season. Douglas Craine has described in his license report a prehistoric artifact assemblage recovered from the garden area. A "Jack's Reef corner notched" biface and what appear to be several Middle Woodland ceramic sherds are illustrated in his 1984 report, while two human teeth are reported from the garden surface.

Several weeks ago, our office received a number of photocopies of articles from a Kingston newspaper, the *Upper Canada Herald*. These had been forwarded courtesy of our Ottawa office and their volunteer researcher Mr. Ken McLeod. Included among them was an article from the *Hamilton Journal*, published on August 27, 1839 in the *Upper Canada Herald* (p.1):

DESCRIPTION OF AN INDIAN GRAVE, OPENED AT HAMILTON, APRIL 1839.

Our readers would feel surprised to hear that any relics of the Indian tribes, who formerly thronged the shores of Burlington Bay were still in existence in so populous and old a place as Hamilton.

But the opening of a mound of earth, a few days ago, in presence of several officers of the 1st Battalion, proves that there are relics, and very ancient ones too, in places but little suspected. In the rear of Sir Allen McNab's stone building, near the shed erected for emigrants, and about 100 yards from the edge of the lake, is a mound which from the regularity of its shape, and its rising alone in the midst of a level piece of ground, had all the appearance of being raised by the hand of man, and its lying exactly east and west suggested the probability of its being an Indian grave.--This mound is about 40 paces in length, in shape oval, and the summit nearly five feet above the level of the adjacent ground. An opening was made exposing on the top about four feet square, and after digging somewhat more than a yard in depth, the remains of a skeleton were found, consisting of the skull, thigh bones, and some others, not indicating any unusual stature, and so decomposed as to crumble under very slight pressure.

The skeleton was found in the position always adopted by the Indians, viz: head to the east, feet to the west; by the right hand laid a stone hatchet of very rude formation, as also a quantity of talc or mica, a shining mineral formerly used by the Indians in decorating themselves, but long ago superseded by silver ornaments.

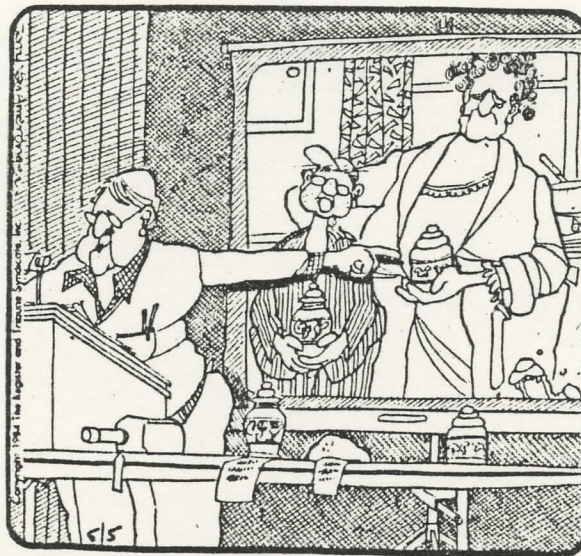
The excavation was subsequently much enlarged in hopes of finding more bodies, which the size of the mound rendered probable, but resulted only in discovering two more hatchets, several arrow heads, and a flat narrow piece of stone four or five inches in length, with two small holes drilled through it, the use of which was quite unknown to the present race of Indians. No wampum

was found which is somewhat singular, as a deviation from the common custom. It is not likely that the body of any but some great chieftain would be honored with such a grave, which to the Indians must have been a work of great labour.

The absence of silver ornaments, beads, and anything like metal, and the presence of stone hatchets, which have been out of use amongst the Indians ever since their intercourse with the whites, prove that this body must have lain there 150 or 200 years, and perhaps much longer.--

COM. -(Hamilton Journal)

The foregoing leaves little doubt that the present Dundurn gardens are the former site of a Middle Woodland burial mound. Nineteenth century excavation by curiosity seekers and subsequent grounds landscaping have apparently removed all trace of the mound structure, but scattered evidence still exists. Let us hope that the current property managers will attempt to preserve what remains of this important prehistoric mortuary site.



Society members were expecting a slide show with more "professional snap," from an archaeologist of Clifford Diggs' stature.

Speaking of the C.A.A. meetings....

THE ONONDAGA SETTLEMENT AT MIDDLEPORT

Ian Kenyon

Impending road improvement work by the Ontario Ministry of Transportation and Communications along Highway #54 will necessitate archaeological salvage at the Middleport site, which was partially excavated by W.J. Wintemberg in 1930 and reported in his posthumous publication of 1948. Located on lots 59, 60 and 61, River Range, Onondaga Twp., the prehistoric component at the Middleport site is well-known to those concerned with Ontario archaeology; less well-known, however, is the presence there of a small Onondaga settlement in the 19th century -- significant in that this settlement contained the Onondaga Council House where the general councils of the Six Nations were held.

Early Years on the Grand River

When the Six Nations loyalists settled on the Grand River tract, which they were granted in 1784 (Weaver, 1978 and Johnston, 1964), they brought with them their traditional political structure. The League of the Five (later Six) Nations was based on a council of 50 hereditary chiefs, who by tradition met at the Onondaga Village. By 1784 there were religious divisions within the Five Nations, the Mohawks and Oneidas being largely Christians and the Onondagas, Cayugas and Senecas being traditionalists. In the 19th century this schism was accentuated on the one hand by redoubled missionary efforts, particularly by the Church of England, the Methodists and the Baptists, and on the other by a revitalization of traditionalism inspired by the Gaiwiio, the "Good Message", brought to the Iroquois by the Seneca prophet Handsome Lake after his great visions of 1799 and later. Yet despite this religious division, both Christians and non-Christians alike participated on equal terms in the Six Nations' councils.

Almost 2000 people settled on the Grand River in 1784-5; the Mohawks and the Cayugas were the most populous nations. There were about 250 Onondaga divided into several parties or factions, the most important being the "Council fire" or Clear Sky Onondaga, numbering about 175 in 1785 (Johnston, 1964: 52), and a group under the leadership of Bearfoot, only about 50 strong. During the 1780's the Six Nations established separate tribal villages, which were scattered along the river between the present day towns of Dunnville and Brantford.

According to Augustus Jones' survey of 1791-2 the Onondaga village was on the north side of the river, about 3km upriver from present-day Caledonia, and about 8km downriver from Middleport. (This village would have been close to the "Onondaga School Lot" on Figure 1.)

Although according to Iroquois tradition the Onondaga should have played a central role in the Grand River politics, they did not during the first two decades of the Grand River settlement. The Iroquois were still suffering from the disruptive aftermath of the American Revolution -- in New York the Onondaga village containing the "Council Fire" had been burned by American troops in 1779 (Kelsay, 1984: 246-7). On the Grand River the charismatic Mohawk Joseph Brant, even though he was not an hereditary chief, had assumed a large role in the Six Nations' political life; moreover his Mohawks greatly outnumbered the Onondagas. In the 1790's a council house was built on the Grand River, but it was at Mohawk Village near Brant's house, not down river at Onondaga.

The Fire is Rekindled

In the first decade of the 19th century the Grand River Onondaga once again regained their place as "keepers of the fire". In 1806 a council of Iroquois Chiefs informed the British Crown that:

...the Council Fire of the Five Nations had been again re-established at the Onondagas on the Grand River, and that in conformity to the customs of our ancestors, at this General Council Fire every affair of importance, relating to the whole confederacy, should be deliberated on and agreed to by the Chiefs of the different Tribes, before it should be passed on the unanimous voice of the Five Nations. (Johnston, 1964: 136)

After Brant's death in 1807 and the decline of Mohawk Village following the 1812-14 war (Kenyon and Ferris, 1984), the importance of the Onondaga Council House increased. It is presently unknown whether in the first quarter of the 19th century this council place was at the Onondaga village near Caledonia or further upriver at Middleport, where the Onondaga Council House was in later years.

After the War of 1812-14 there was a shift in the Six Nation's settlement pattern. The pre-War era was characterized by fairly compact tribal villages but by the 1820's settlements were more diffuse, houses being scattered for miles up and down the river near the former villages. The Iroquois settlement system was becoming more like that of the neighbouring European pioneers who usually lived on dispersed family farms.

It was possibly in the 1820's that the Onondaga settlement spread as far upriver as Middleport. According to the Rev. Lugger's map of 1828 (Figure 2) there were several groups of Onondaga stretched along the Grand River between Caledonia and Middleport. At the northwestern or upriver end of the Onondaga settlement Lugger noted "Council Fire here; the general Council of 6 Nations are held". A Lewis Burwell map of 1839 (Figure 3), much more accurately drawn than the Lugger map of 11 years before, shows the Onondaga Council House to have been just west of the present day village of Middleport. Even more precise is the James Kirkpatrick map of 1843 (Figure 4), derived from his land survey of the previous year. His map clearly shows the Council House as being in the southeast corner of Lot 60.

At the Wood's Edge

When James Kirkpatrick surveyed Onondaga Twp. in 1842 he found a mixed settlement of Iroquois and white squatters. In his detailed notes on the improvements of the River Range lots, Kirkpatrick recorded for Lot 60: "The Council house is on the lot & 4 Indian houses called the Onondaga Village."

James Beaven (1846), on his Ontario-wide tour of Indian Missions, briefly visited the Onondaga Council House in the 1840's. He described the log-built Council House and its setting as follows:

...there was an open green, with a few log cottages adjoining it, surrounded with gardens; and on one side of this green was a log building, containing only one room, with two chimnies. On entering it we found the walls rude as the axe had left them, no ceilings of any kind,



Figure 2. "Plan of the Grand River...", 1828 by Rev. Richard Lupper (from Gentilcore and Head, 1984: 85). This map shows the "Council Fire" (the Onondaga Council House) as being upriver from the major Onondaga settlement.

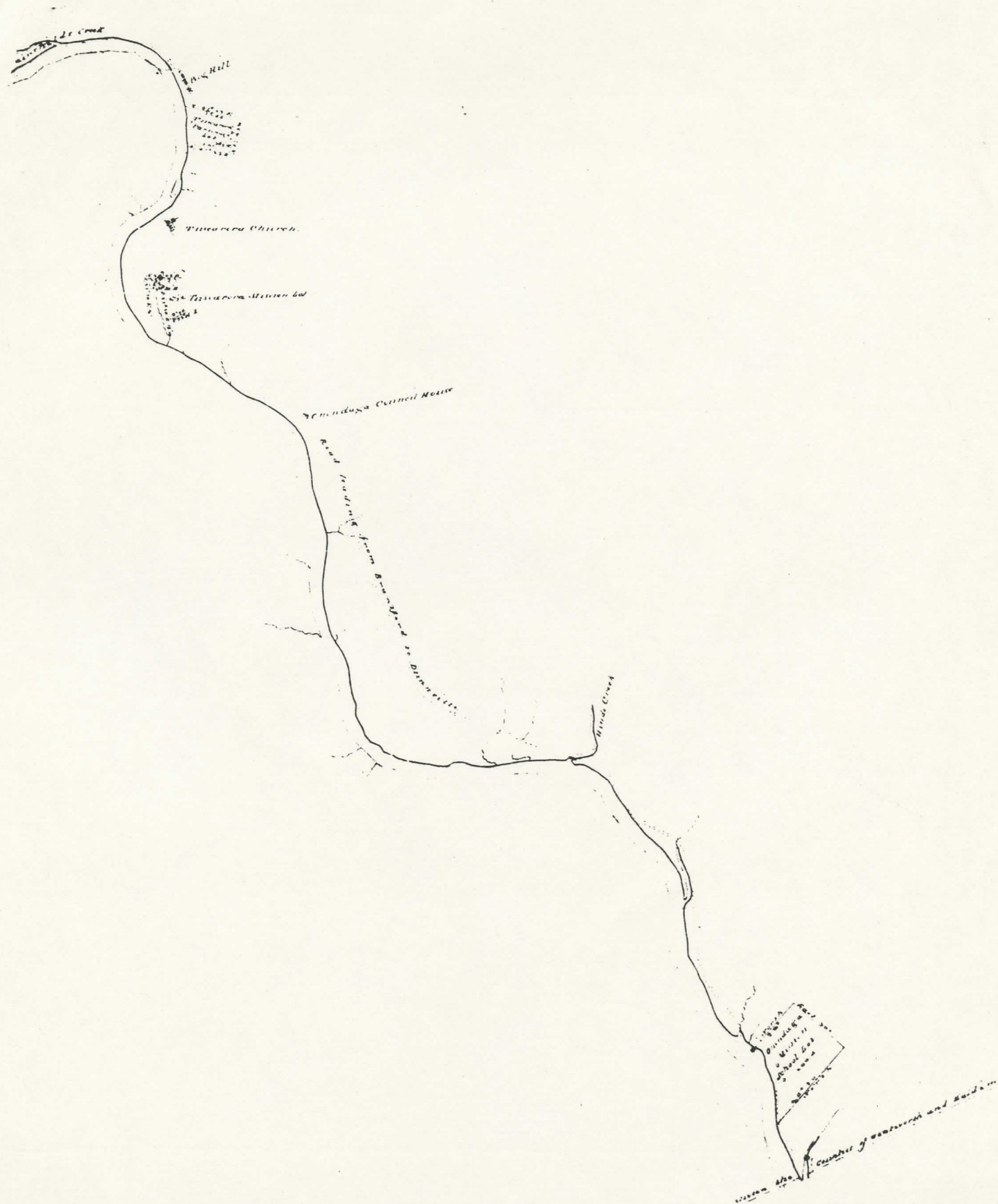


Figure 3. "Plan of the Township of Brantford...", 1839, by Lewis Burwell. The "Onondaga Council House" on Burwell's map is clearly shown to be just west of the bend in the river where Middleport was later built.

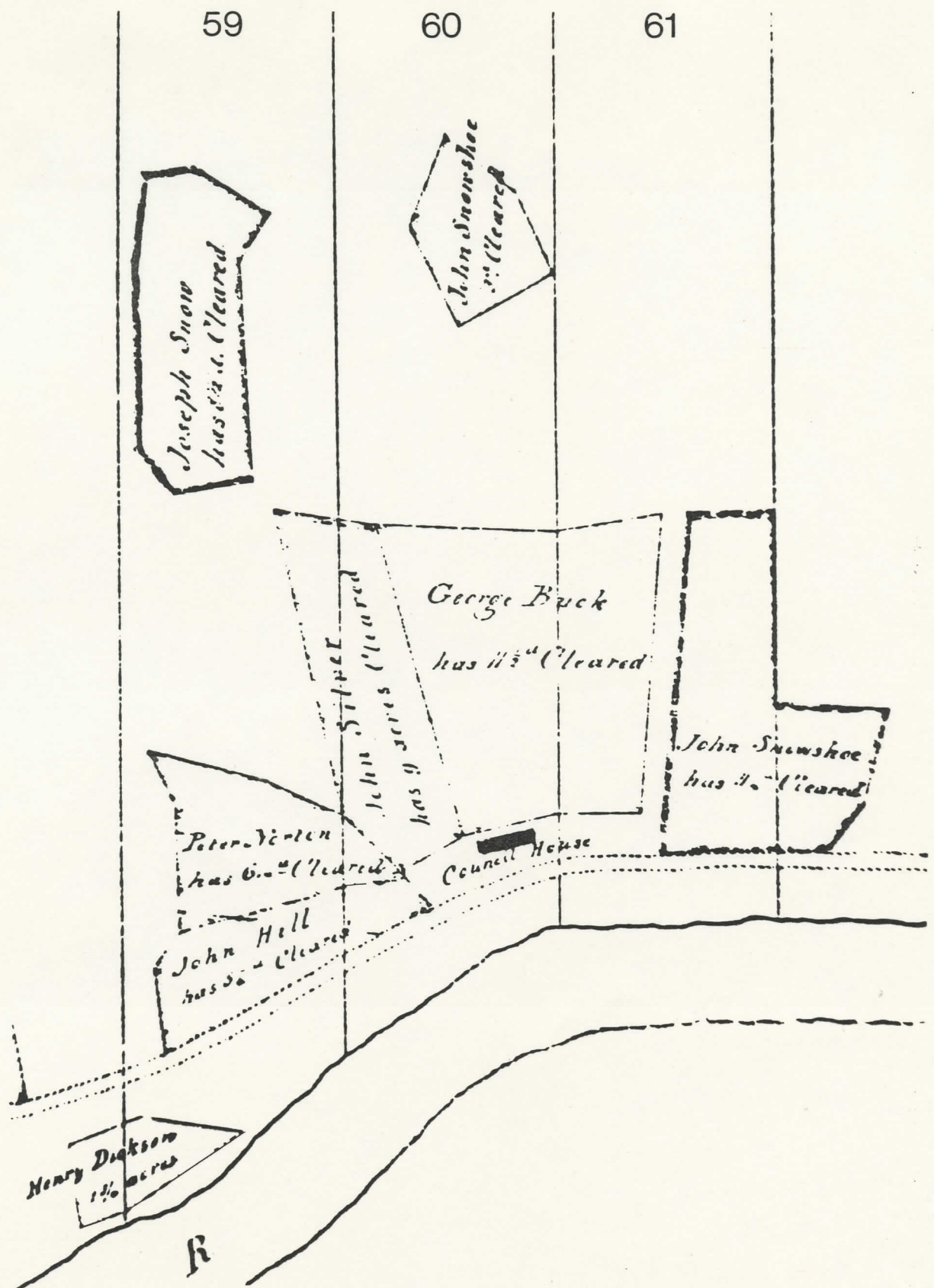


Figure 5. Thomas Parke Map of June 1843. This map shows the Council House to have been just north of the river road and at the edge of the woods bordering the cleared land.

nor do I remember any seats. A few women and girls were there, and they appeared to have provisions, of which one of them was cooking a portion. This was all we saw of the council-house of the Onondahgas....(Beaven, 1846: 45-46)

Beaven's "open green" is shown clearly on Thomas Parke's large scale map of 1843 (Figure 5), which delimits the "improvements" or clearings arranged fan-like around the Council House. Appropriately in the late nineteenth century the village of Middleport was still called by the Onondaga T'kakondayeh, "the open field" (Boyle, 1898: 172).

It would take considerably more historical research to accurately identify the occupants shown on the Parke map. This exercise can be particularly frustrating because in the historical records the same individual may be listed variously by one or more Iroquois names and one or more English names. (Faux, 1981, provides a guide to the sources available and the problems encountered in such identifications.)

For example, so far it has not been possible to find John Snowshoe in any of the mid-19th century censuses or pay-lists; however, he may well be the same Onondaga man listed later records as John Snow. Much more is known about Snowshoe's neighbour George Buck (c.1812-1883), an Onondaga chief possessing the hereditary title of Hononweyehde. By tradition the Hononweyehde played a special role among the 50 chiefs both as mediator and "keeper of the wampum" (Chadwick, 1897: 91); fittingly George Buck lived adjacent to the Council House. According to J.N.B. Hewitt (1937: 84), George Buck was well versed in the teachings of Handsome Lake. John Silver one of the three Tuscarora chiefs in 1842 (Johnston, 1964: 264); the main Tuscarora settlement was about one mile upriver at this time. Beside Silver's clearing was Peter Norton, who was listed as a Seneca in an 1850 census, and may have been a descendent of the famous Scots-Cherokee, John Norton. At the western edge of the Council House clearing lived John Hill, who later became a Seneca chief Kanohkye (Chadwick, 1897: 95). Although his mother was a Seneca, his father was Thomas Echo Hill, apparently an Onondaga. To the north of the Middleport clearing lived Joseph Snow, an Onondaga with the chiefly title of Hahriron (Hale, 1963). To the west, separated from the others, was the small riverside clearing of Henry Dickson. A Henry Dickson is among the Tuscarora "warriours" in the 1842 petition (Johnston, 1964: 264), but there was also a Henry Dickson who was a Seneca chief in 1830 (John Brant Letter Book).

Thus in the early 1840's the people living at Middleport were a mixture of Onondaga, Seneca and Tuscarora. Of note is that a number of these individuals (Buck, Snow, Hill, Silver and possibly Dickson) were either hereditary chiefs or were to become so in later years. That is, by the standards of traditional Iroquois society, the inhabitants of Middleport represented a fairly high-status group.

The Council House

Unfortunately there are no known photographs or drawings of the Council House nor any maps detailed enough to give its size. Nonetheless some conclusions about the Council House's appearance can be reached from the Beaven account and the Parke map as well as by analogy with other Longhouses. The Parke map shows an elongated structure oriented approximately east-west; that is, parallel to the river's edge. Longhouse architecture is fairly standardized: all Iroquois longhouses

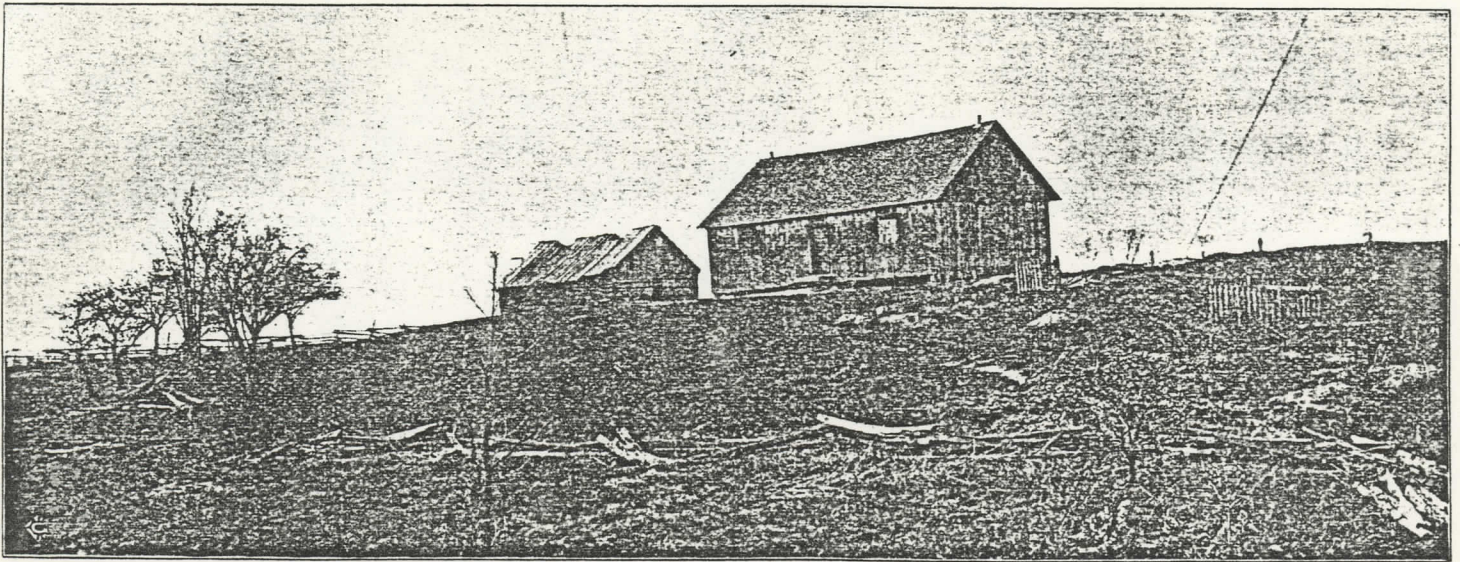


Figure 6. The "New" Onondaga Longhouse on MacKenzie Creek, 1890's (Boyle, 1898: Plate VI). To the right of the Longhouse are picket fences delimiting graves; silhouetted against the sky are some of the characteristic wooden grave markers used by the Longhouse people.

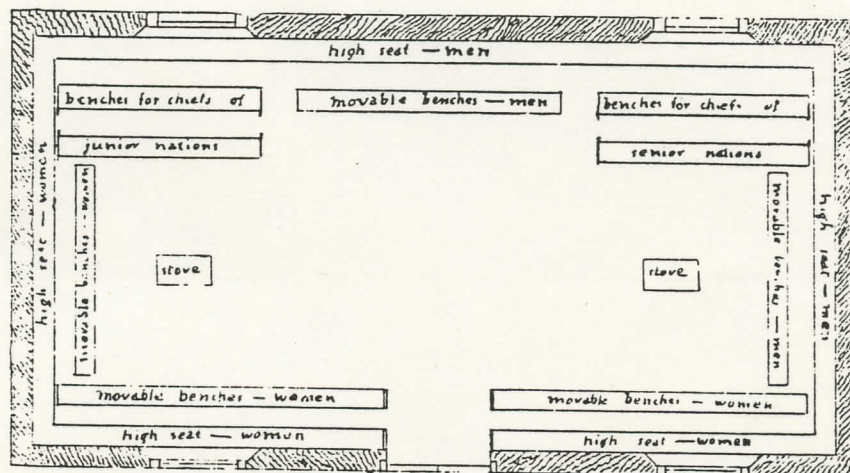


Figure 7. Floor Plan of the "New" Onondaga Longhouse, 1883 (Hale, 1895: 53). This is the same building as shown in Figure 6. The Longhouse was described by Hale as being 50' by 25' in size. The seating arrangement is for a condoling council where dead chiefs are mourned and new ones "raised up" in their place. One of the late chiefs in 1883 was George Buck. Note the dualic seating of the "junior" and "senior" Nations, each being associated with one of the two stoves.

existing today (Tooker, 1978) are shed-like structures about twice as long as wide. A later Onondaga Longhouse near McKenzie Creek, Tuscarora Twp. (Figures 6 and 7), measured 50' by 25' according to Horatio Hale (1895: 52) in 1883. Nineteenth Century Longhouses in western New York were of similar dimensions: Tonawanda, 50' by 20' (Wallace, 1972: 332); Cold Spring, 40' by 20' (Wallace, 1972: 312); Caneadea, 50' by 20' (Howland, 1903: 102). By analogy, then, the Council House at Middleport was likely about 40' to 50' long and 20' to 25' wide.

— The appearance of the Middleport Council House's superstructure is presently a matter of speculation. However, the strong resemblance between the later Onondaga Longhouse on McKenzie Creek and the c.1840 Onondaga Council House in central New York (compare Figures 6 & 8) suggests that the Middleport structure was likely of a similar form.



Council-house of the Onondagas at Onondaga Hollow

Figure 8. Onondaga Settlement at "Onondaga Hollow", New York State, c1840 (Barber and Howe, 1975). (1) The Council House, note that it is virtually identical in appearance to the one on McKenzie Creek (Figure 6).

From the Beaven account cited earlier is known that the building was of log construction and that it had two chimneys. The presence of two fireplaces (later two stoves) is an essential element of recent Longhouses. The two fires symbolize the underlying duality of traditional Iroquois political and kinship structure. In the calendrical ceremonies, participants were seated divided by sex and by moiety (two groupings of clans), each moiety being associated with one of the fireplaces. In Six Nation Councils, the tribes were likewise divided into two groups: the "Elder Brothers" (Mohawk, Onondaga and Seneca) and the "Younger Brothers" (Cayuga, Oneida, Tuscarora and allied peoples like the Delaware). Hale illustrates the seating of the "Senior" and "Junior" Nations around the two stoves at the Onondaga Longhouse on McKenzie Creek (Figure 7) at a condolence ceremony in 1883.

The proceeding of a general council was highly standardized, as illustrated in the 1834 minutes given in an appendix of this present study. Although these minutes are only a rough English paraphrase (as written by the then Superintendent James Winniett), they do convey a sense of the Iroquois' renowned rhetorical style. The 1834 proceedings show the wide range of issues with which the Council dealt. Land compensation and interest monies were the major issues, although there was also concern for an apparently illegally opened highway (the present day Highway 6) that ran between Crawford's (i.e. Caledonia) and Hamilton. Land and financial problems involved the current status of interest monies and the lands flooded (drowned) by a newly built dam at what is now Dunnville. Other matters discussed were the form of payments to be made to Lewis Burwell, the land surveyor, the appointment of a new trustee for the Six Nations, as well as the disputed appointment of a Reserve Doctor. Complaints were made to Superintendent Winniett concerning the cutbacks in the number and variety of goods distributed as annual presents, a change very noticeable in the artifacts found in the Mohawk Village excavation (Kenyon and Ferris, 1984).

The 1834 Council meeting minutes are typical in that it is the Onondaga Chief who opens and closes the meeting. Both Echo and John Smoke Johnson tell the newly-appointed Superintendent that it is the Onondaga Chiefs, the Keepers of the Fire, who are to convey to the Crown the decisions of the Council. At this meeting the Mohawk chief Isaac Lock apparently offered decisions to Winniett that were not his right to make, for which Chief Echo apologizes in his closing summation.

The Onondaga Council House at Middleport served not only political functions but religious ones as well. In the mid-nineteenth century the majority of the Onondaga were non-Christians who followed the Gaiwiio and practiced the traditional calendrical ceremonies at their Middleport Longhouse. One white squatter, John Solomon Hager who settled on lots 62 & 63 in 1838, incurred the displeasure of the Iroquois for he had unknowingly established his farm on sacred ground:

At the western end of the village of Middleport, where Mr. F.O. Dee now resides, the Indians had their council house, known as the long house. On grounds where Mr. Hager settled they had as their "fire grounds," and on this they burned their dog, a custom which the pagan Indians hold to the present day. This made the grounds sacred to them, and on this account they made every effort to drive him off.... (Page & Smith, 1875)

The burning of the dog, mentioned in this account, was a component of the Six Nations' most important calendrical ritual, the Midwinter Ceremony (well described in Tooker, 1970). Apparently the ancient practice of the white dog sacrifice had lapsed on the Grand River until it was revived after a young Mohawk man's dream in 1798 (Johnston, 1964: 242).

Change Along the River

The 1840's was a period of great change for the Six Nations. Through the years various tracts of the original 1784 grant had been surrendered, and in 1841 the remainder was ceded except for Tuscarora Twp. and certain small strips of land nearby. Included in the reserve was a river tract in Onondaga Twp. between the modern villages of Onondaga and Middleport (River Range lots 43-61).

In 1847, six years after the land surrender of 1841, the Six Nations families were each assigned 100 acre lots in Tuscarora Twp., and were slowly removed from the ceded lands. Although Tuscarora was to come to resemble a white rural township, with dispersed family farms along the concession roads, members of tribes tended to settle in the same blocks. The Onondaga occupied the northeastern sector of the township, just across the river from their former settlements in Onondaga and Seneca Townships. At this time George Buck likely removed to Tuscarora Township, where in the 1851 census he was listed as living on a Concession VI farm lot (Figure 9).

By the time of an 1848 census apparently all the other Six Nations families had moved from the Middleport site. The Council House remained, but the only inhabited dwelling was one occupied by Peter Smith, a Christian Mohawk who acted as "Interpreter" for the Six Nations Council (the interpreter in essence acted as a intermediary between the Band Council and the Crown). Smith was married to Charlotte Brant, a granddaughter of Joseph Brant (Smith, 1914). In the 1851 census, Smith's house was listed as being "part frame & part hewed log" in construction and one and a half stories in height. Quite possibly this was the same house formerly occupied by George Buck (compare the locations of the Buck clearing in Figure 5 and the Smith/Dee house in Figure 10). Also listed in the 1851 census was one vacant house, presumably a remnant of the pre-1847 settlement.

The Six Nations Council removed Peter Smith as interpreter in 1859 (Noon, 1949), and perhaps for the next few years the Council met in the village of Middleport itself, as indicated in the following passage:

The Six Nations formerly held their councils in this township, in a building called the "Long House," until the surrender of that part of the reservation; it was located on the farm now owned and occupied by Mrs. Mary Dee, ...wife of F.O. Dee, near Middleport. Subsequently they for some time held their councils in a hall at Middleport, until a proper edifice for that purpose was built in the Tuscarora Reservation. (Warner, Beers & Co., 1883: 410)

By 1858, the Onondaga had built a longhouse in the northeast corner of Tuscarora Twp near McKenzie Creek (Figures 1 and 9); and in 1863 the Band Council had erected a new council house at Ohsweken in the central part of the reserve (Figure 1). From this time on there was to be a greater differentiation between the political and religious functions of "Council Houses". This is well expressed in the differing architectural styles of the two new council houses. The one at Ohsweken served largely political functions, and architecturally it was indistinguishable from a town hall in any white township. In contrast, the religiously oriented Onondaga longhouse near McKenzie Creek was built something like an elongated shed, its form harkening back to the traditional bark longhouses of the prehistoric Iroquois.

When the Onondaga moved to their new longhouse on the south side of the river, a "Feast of the Dead" was given at Middleport, as tradition dictated when a sacred site with burials was left:

...when the Cayuga removed from Echo Place, which is east of modern Brantford on the Grand River, to the present Six Nations Reserve, a large Feast of the Dead was held all night in the old longhouse to inform the

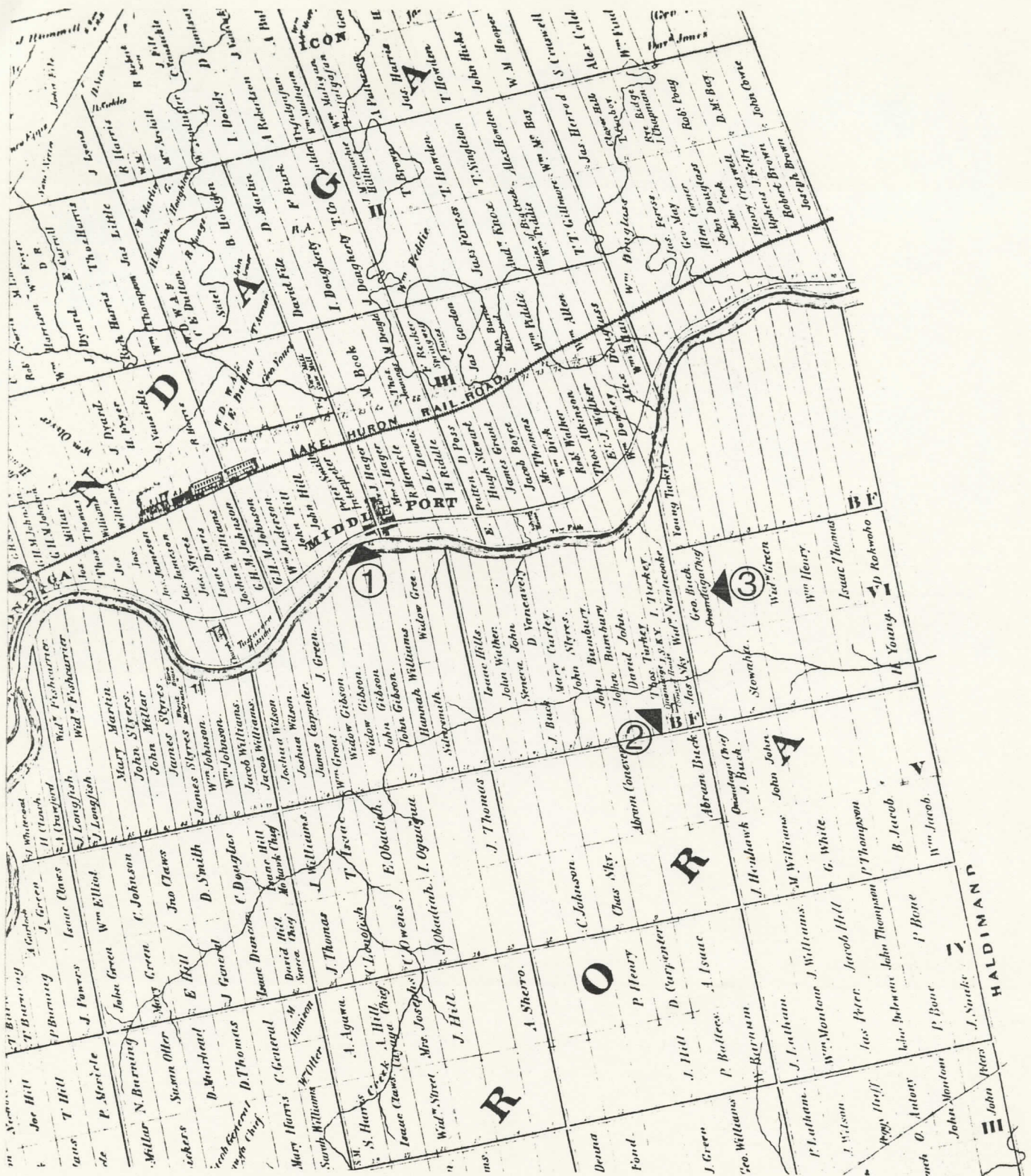


Figure 9. "Tremaine's Map of the County of Brant", 1858.

(1) Peter Smith shown as occupant of lot 60. (2) Location of new Onondaga Longhouse near McKenzie Creek. (3) Farm of George Buck, former occupant of the Middleport site.

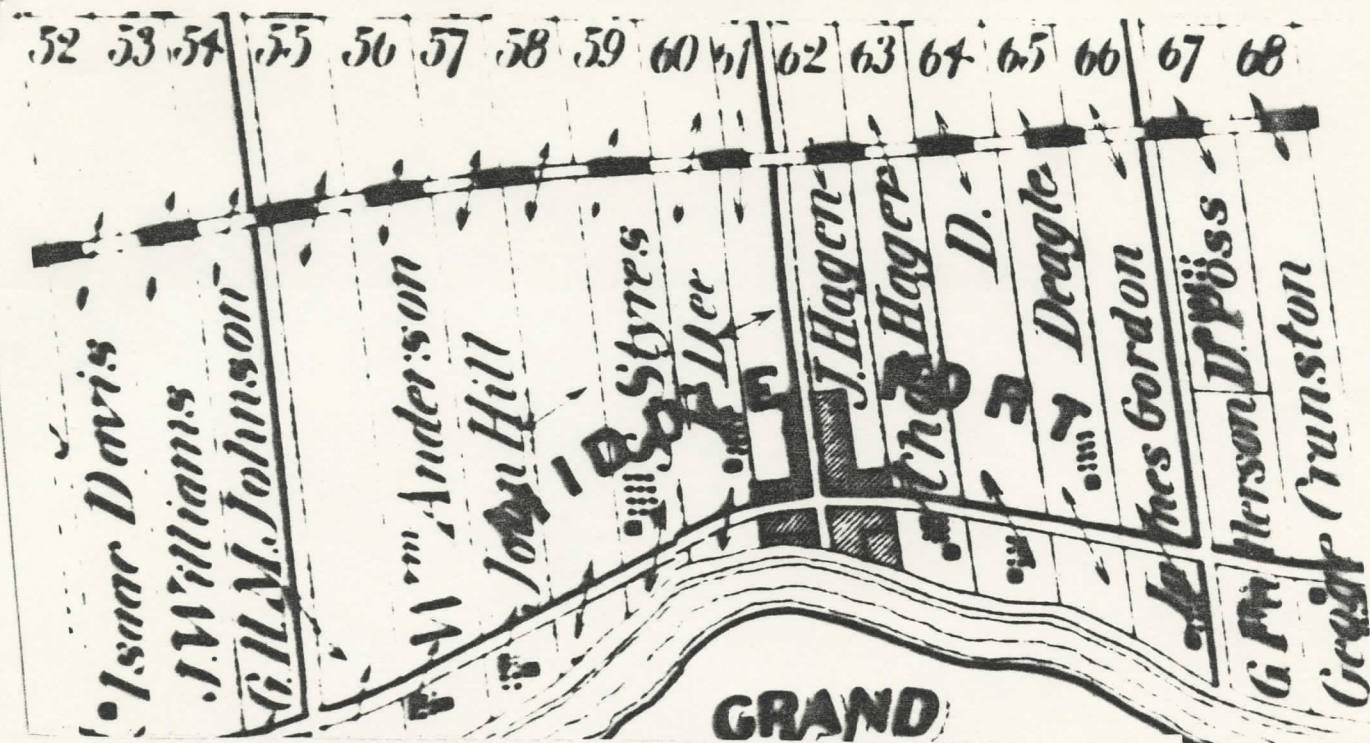


Figure 10. A Portion of the "Historical Atlas of Brant County", published by Page and Smith, 1875. This map shows F. Dee, Peter Smith's son-in-law, as the occupant of lot 60. The John Hill on lot 57 is the same individual who lived at Middleport in 1843.

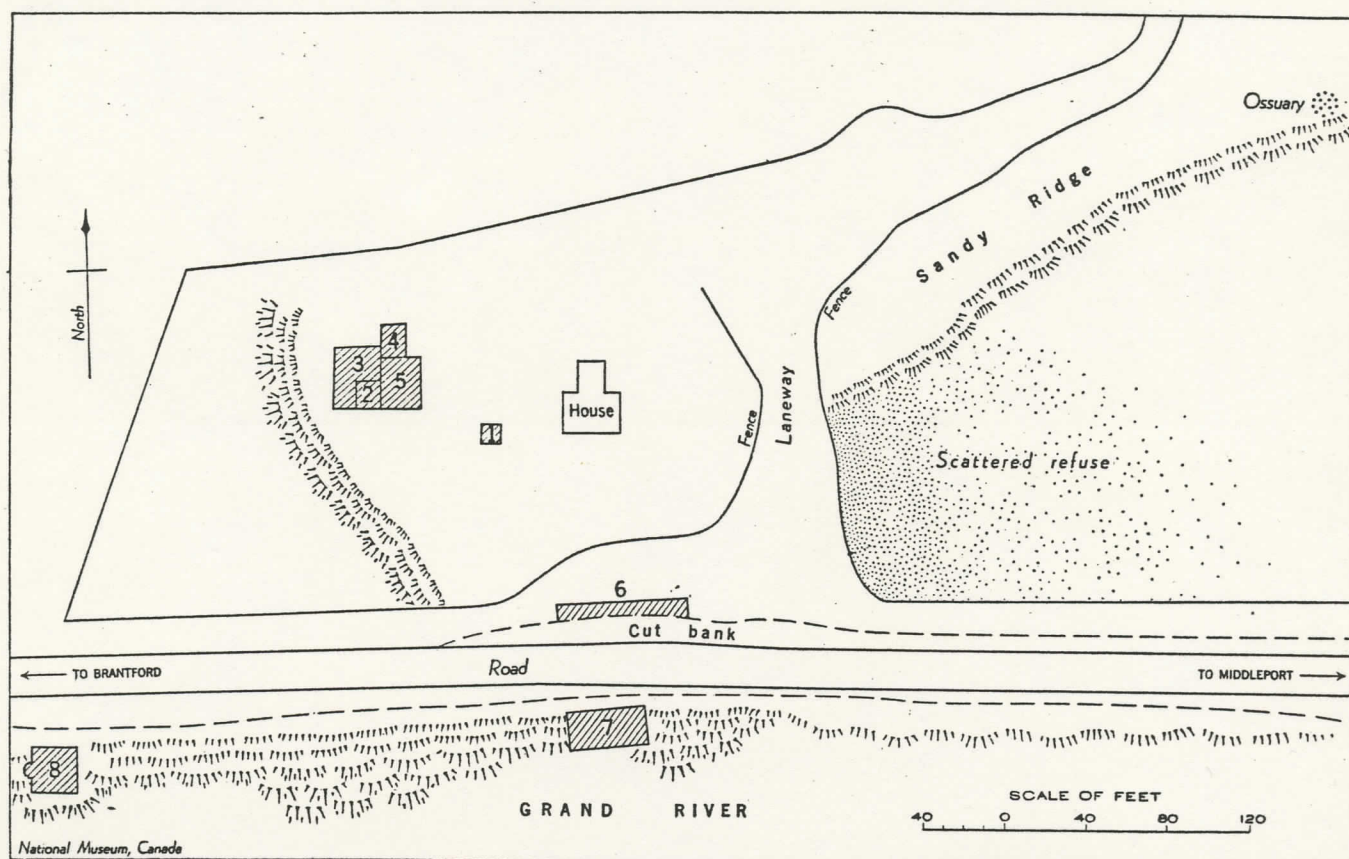


Figure 11. Map of the Middleport Site in 1930 (from Wintemberg, 1948). The house is the one occupied formerly by Francis Dee.

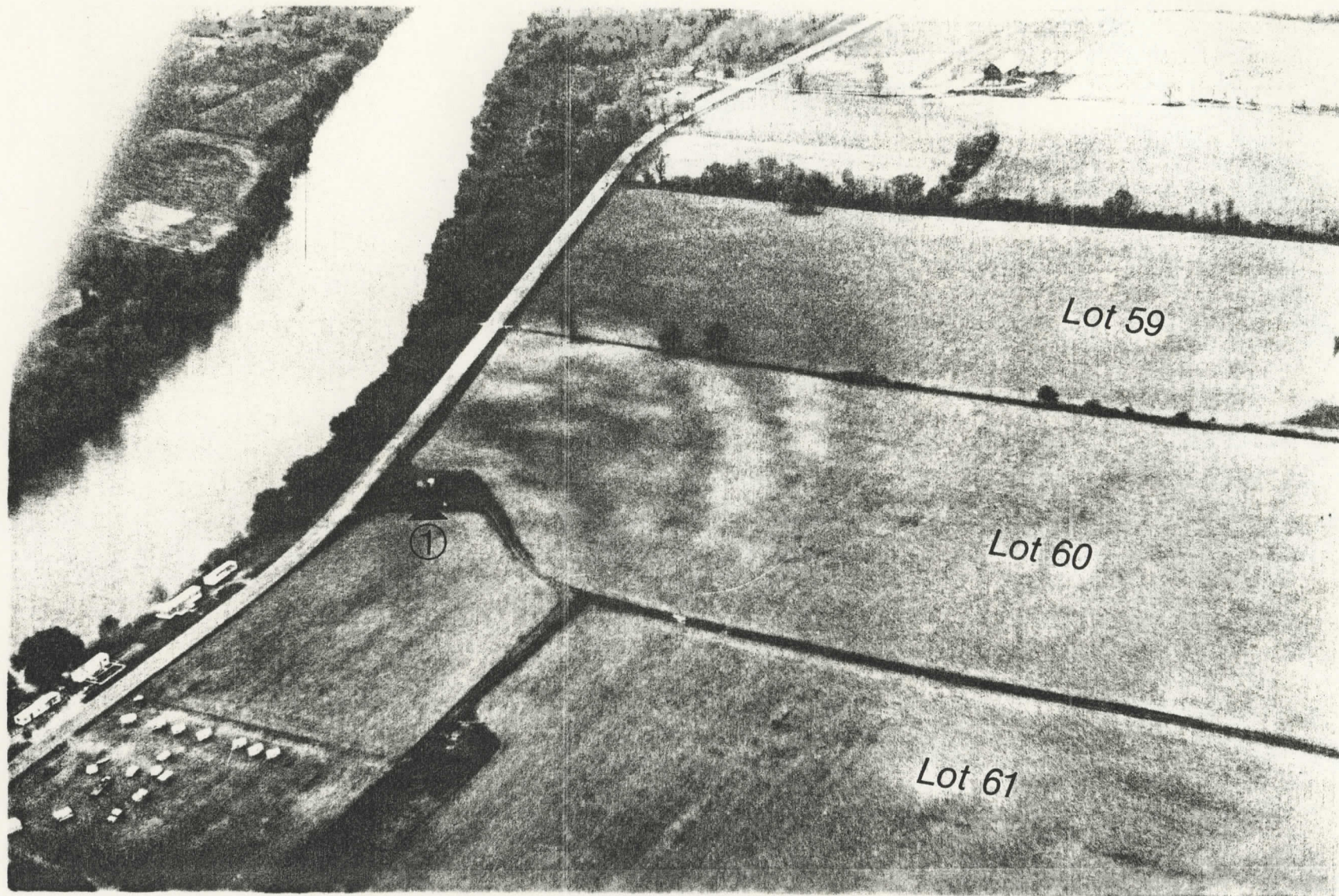


Figure 12. Oblique Aerial Photo of the Middleport Site, Looking West, 1976.
(1) Approximate location of the Smith/Dee house and the Onondaga Council House.

dead whose bones lay in the adjacent cemetery that the band was leaving. The same thing happened when the Onondaga removed from Middleport, north of the river, south to the present site of Onondaga Longhouse near MacKenzie Creek (Fenton and Kurath, 1951: 143-4).

Later Days

Even after his removal as Interpreter, Peter Smith continued to live on lot 60. Two of his daughters married the Dee brothers (white): Robert Dee, a doctor on the Six Nations for many years, and Francis O. Dee, a merchant (Smith, 1914). After Peter Smith's death in the 1860's, Francis Dee and his wife lived on lot 60, along with Peter Smith's widow. This house, which is shown on the Historical Atlas of 1875 (Figure 10), was north of the river road and on the east half of the lot. At the rear of the house was an orchard. Likely the Dee house was the same structure formerly occupied by Peter Smith. Uncertain, however, is the fate of the old Onondaga Council House.

The Dee house was still standing in 1930 when Wintenberg (1948) excavated at the Middleport site. At that time the house was apparently unoccupied but it was still in the possession of the Smith/Dee family for Wintenberg had to secure permission to excavate from Robert Dee's widow, who by then was living elsewhere. Wintenberg's site map (Figure 11) shows the main body of the Dee house as (approximately) measuring 26' by 20' with a 16' by 12' shed or cookhouse addition at the rear.

By the 1960's the Dee house had become dilapidated, ultimately being torn down and replaced by a modern cabin (Figure 12).

Perhaps this coming summer's archaeological work by a MTC team headed by Mary Ambrose may uncover some trace of the Onondaga settlement at Middleport, where a century and a half ago the smoke from the Six Nations Council Fire drifted above the clearing.
Continue to listen!

Acknowledgements

I am extremely grateful for the advise and historical data provided by David Faux (Mohawk College) and Jay Nuttall (Ontario Ministry of Transportation and Communications).

Bibliography

- Barber, J.W. & H. Howe
1975 Early Woodcut Views of New York and New Jersey. Dover Publications, New York. (orig. ed., 1841)
- Beaven, J.
1846 Recreations of a Long Vacation. Toronto.

- Boyle, D.
1898 "The Pagan Iroquois." Annual Archaeological Report for 1898, Being Part of Appendix to the Report of the Minister of Education, Ontario pp. 54-211.
- Burwell, L.
1839 "Plan of the Township of Brantford...Together with a Portion of the Adjoining Unsurrendered Lands of the Six Nations Indians." Map in the Ontario Archives.
- Chadwick, E.M.
1897 The People of the Longhouse. The Church of England Publishing Company, Toronto.
- Faux, D.
1981 "Documenting Six Nations Indian Ancestry." Families, Vol. 20, pp.31-42.
- Fenton, W.N. & G.P. Kurath
1961 "The Feast of the Dead, or Ghost Dance, at Six Nations Reserve, Canada". Bureau of American Ethnology, Bulletin 149, pp. 143-165.
- Gentilcore, R.L. & C.G. Head
1984 Ontario's History in Maps. University of Toronto Press, Toronto.
- Hale, H.
1895 "An Iroquois Condoling Council." Transactions of the Royal Society of Canada, Section II, pp. 45-65.

1963 The Iroquois Book of Rites. University of Toronto Press, Toronto. (Reprint of 1883 edition with an introduction by W. N. Fenton.
- Hewitt, J.N.B.
1937 "Field Studies of the Iroquois in New York State and in Ontario, Canada". Explorations and Field- Work of the Smithsonian Institution in 1936. pp. 83-86.
- Howland, H.
1903 "The Old Caneadea Council House and its Last Council Fire". Publications of the Buffalo Historical Society, Vol. 6, pp. 97 - 123.
- Johnston, C.M.
1964 The Valley of the Six Nations. University of Toronto Press (Champlain Society).
- Kelsay, I.T.
1984 Joseph Brant, 1743-1807: Man of Two Worlds. Syracuse University Press, Syracuse.
- Kenyon, I. & N. Ferris
1984 "Investigations at Mohawk Village, 1983." Arch Notes, Newsletter of the Ontario Archaeological Society, 84-1, pp. 19-49.

- Noon, J.
1949 Law and Government of the Grand River Iroquois. Viking Fund Publications, New York.
- Ontario Ministry of Natural Resources
1791-2 Traverse of Grand River. Survey Notes by Augustus Jones.
1842 Survey Notebook for Onondaga Township, James Kirkpatrick.
1843 Diagram Showing the Indian Improvements on the River Lots at Tuscarora, June 1843. Map by Thomas Parke.
- Page and Smith
1875 Illustrated Historical Atlas of the County of Brant. Page & Smith, Toronto.
- Smith, G.J.
1914 "Captain Joseph Brant's Status as Chief, and Some of his Descendants". Ontario Historical Society, Papers and Records, Vol. 12, pp. 89-101.
- Tooker, E.
1970 The Iroquois Ceremonial of Midwinter. Syracuse University Press, Syracuse.
1978 "Iroquois Since 1820." In Handbook of North American Indians, Vol. 15: Northeast, edited by B.G. Trigger, pp. 449-465. Smithsonian Institution, Washington.
- Tremaine, G.C.
1858 Map of the County of Brant. Tremaine, New York.
- Univeristy of Western Ontario, Regional Collections.
n.d. John Brant Letter Book. (With later additions by James Winniett).
- Wallace, A.F.C.
1972 The Death and Rebirth of the Seneca. Vintage Books, New York.
- Warner, Beers & Co.
1883 The History of the County of Brant, Ontario. Warner, Beers & Co., Toronto.
- Weaver S.M.
1978 "Six Nations of the Grand River, Ontario". In Handbook of North American Indians, Vol. 15: Northeast, edited by B.G. Trigger, pp.525-536. Smithsonian Institution, Washington.
- Wintemberg, W.J.
1948 "The Middleport Prehistoric Village Site." National Museum of Canada, Bulletin No. 109.

Proceedings of an Indian Council held
at the Onondagus Council House 4th
Feby 1834

Echo Onondagua Chief opened the Council with the usual Ceremonies. The Superintendent read the Governor's message to the Council. Echo said Brother the Six Nations with all the wishes attached to them will speak to you about the King's kindness to them according to former treaties made with them. Brother I will now repeat the original agreement entered into between the Six Nations and the King through the agency of Sir William Johnson. Brother we must express our thanks to the present King and to all his predecessors for the late act of kindness to us and for the fulfilment of their promises to us. Brother we further thank all the King's officers in this country engaged in our affairs for the performance of their several duties in regard to us. Brother I trust you will express to the King our determination to perform our part of the agreement entered into with the King; as the strength of the Council fire is, so is our determination to be true and faithful allies of His Majesty. Brother we wish to have the King informed that the presents are much diminished, we no longer get guns, silver ware and any other articles we formerly got. The King may perhaps suppose that we have adopted generally the dress of the whites but that is not the case as many of us still continue to dress in our native dress. Brother the King through his former officers employed in our affairs desired us to continue our Indian dress, that it might be a sign of our independence of the Rules and customs of the whites. We have no wish that any alteration should be made in the articles of our presents every article that we receive from the King is useful. We are desirous to know why the finer articles of dress given to the Chiefs formerly are discontinued. We wish you likewise to know that we are desirous that all our affairs should be transacted now, as our former superintendents used to conduct them with respect to our presents in quantity and quality. I now remind you of your former recommendation as to the form of proceeding in our Council and we are desirous of now hearing any thing you may have to communicate to us.

Echo in continuation said Brother the several Tribes have spoken by their

deputies and are considered. The Cayugas have differed and as I am deputed to make the national speech for the Six Nations I must delay until the inconsistency is rectified. Brother we the Keeper of the Council Fire do not feel authorized to make the general speech until the inconsistency is rectified and therefore I must defer it until the inconsistency is rectified. Brother we the Keeper of the Council Fire do not wish to force any Tribe in its sentiments. Brother as you are appointed our superintendent to manage our affairs we request you will give us time and that you will not hurry us.

Isaac Locke Mohawk Chief rose and said Brother the Upper Mohawks will communicate to you some words respecting the message and if any of the tribes agree with them they will join. Brother with regard to the message with regard to our money. Brother all that you have said is right. Brother I wish to ascertain from you if you have property on interest have you no document to show the amount of the capital on which you get interest. We wish for such a document. As our lives are insecure we wish to have a correct account of all our monies. Brother notwithstanding the differences that have taken place I will take it upon myself to say that we will approve of the two first parts of your message with respect to Mr. Burwell when we first appointed him our surveyor we promised to pay him in Land which we thought we should not feel so much in the payment. Brother we are all agreed that there should be a third Trustee and we beg the Lt. Governor to appoint such person as he may see fit. Brother with respect to the drowned Lands as the damage has been ascertained by survey we are anxious to be paid for them. Brother with respect to the Doctor's appointment there is a difference of opinion as to the appointment and it therefore cannot take place but we consent to his being paid for his attendance on the Tuscaroras. Brother with respect to the surrender of Brantford there was no mention made of Land to be granted gratuitously for the building of a Church or Churches but there were some Lots designated for that purpose, with the understanding that they were to be paid for. Brother at the Council held at York the Lieut. Governor said that our Lands here were granted to us as a remuneration for the services of our forefathers and we wish to have the same hold of our property here that we

held our own property there in the States. At the time of Sir Wm. Johnson and of Colonel Claus and of General Haldimand they each of them promised that we should be renummerated for all such losses as were sustained. Brother as you are now our agent and under the same government as the persons above named we expect you will fulfil those promises.

Isaak Locke in continuation said Brother we have put some questions to you about the Titles Nationally by which we possess our Lands. You have not felt yourself authorized to give us the answer to our questions. We wish therefore that His Excellency would as soon as convenient convene a General Council of the Chiefs of the Grand River Tract for which we may obtain from His Excellency the information we want to obtain.

John Johnson Chief Lower Mohawk rose and said Brother I must acquaint you that the Rule of our General Councils is that when we have come to a decision on any subject the Keeper of the Council Fire is the person that delivers our decision and that Keeper is the Onondaga Tribe

Echo again rose and said Brother you have been made acquainted that I am deputed by all the Tribes to declare their decision to you. Brother we wish you to excuse the Council for the last speech but one Isaak Lock's as it detained the Council. Brother the Six Nations have agreed to take your advice with regard to their money in England and to sign the petition you have drawn up for our signatures so that that money may be transferred to the Funds of this country. With respect to the land we agreed to surrender for Lease we have in compliance with the Governors advice agreed to surrender it for sale in place of leasing as we conceive it more advantageous to us to do so. Brother we are all anxious about our Lands that were drowned by the operation of Welland Canal Dam it is a considerable time since that diaster took place and as yet we hear nothing about being paid for them. Brother we think it well to inform you that we do not wish to make any reserves on the Lands that we have consented should be sold but trust that his Excellency will see that such Lots as have plaster beds Mill Sites or other advantages will be estimated accordingly and sold to the amount of their full value. Brother you must understand better and therefore I

can say nothing more without further instructions from the Chiefs. Brother I cannot say more but trust to the officers who conduct our business. Brother we have acquainted you that on our drowned (lands) there was a salt spring we therefore expect to be renummerated for that loss according to its value. We approve of what His Excellency has directed with respect to Mr. Burwell that of paying him in money instead of Land. Brother with respect to the Church reserves we wish to be paid for them and not to give away our Town Lots for nothing. Respecting the loss of one of our Trustees we confirm the appointment of Mr. Hepburne as our Third Trustee.

Brother respecting your advice of appointing a Medical Man for the Six Nations, they are not agreed on the propriety of such an appointment and I therefore cannot say that one is appointed. Brother we now daily expect to hear of the decisions of the Trustees with respect to our Lands occupied by the whites. Brother I have now done my duty in communicating the several points decided on by the Six Nations. Brother I wish to ask you about a road opened out from Hamilton to Crawford's on the Grand River, who gave authority for the cutting such a road through our Lands, if you are ignorant of any authority lay our information before His Excellency that he may be pleased to see to it. Brother you gave us a letter to person of the name of McKenzie desiring him to trespass on the Indian Lands. A Mill has been erected by a man named Beaty and subsequently sold to that person his answer was that you were a person of no power and that he should take no notice of your letter.

Jas Winniett
S. I. A.